MINUTES

OF THE

TWENTY-SEVENTH ANNUAL SESSION

OF THE

Cold Water Baptist Association,

HELD WITH THE

CHULAHOMA BAPTIST CHURCH,

THIRD DISTRICT, MARSHALL CO., MISS.,

October 16*th*, 17*th*, 18*th*, 19*th*, *and* 20*th*, 1868.

OFFICERS:

ELDER JAMES DENNIS, MODERATOR.
W. OVID MABRY, CLERK.

MEMPHIS, TENN.:
SOUTHWESTERN PUBLISHING HOUSE.
1868.

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MINUTES.

The delegations from the churches composing the Cold Water Baptist Association convened with the Chulahoma Baptist Church, Third District, Marshall county, Mississippi, 11 o'clock on Friday, before the third Sunday in October, 1868.

By previous appointment the Introductory Sermon was preached by Elder E. D. Miller, based upon the first clause of 2d verse of 13th chapter epistle general of Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Subject discussed: Election.

An intermission of one hour was then taken for refreshments. Benediction by Elder James Dennis.

EVENING.

Reassembled at the appointed time.

A hymn was sung, and the Moderator of last session, Elder Jas. Dennis, offered prayer.

The letters from the churches were read by Elder E. D. Miller and Brother R. T. Sanders, and the names of the delegates enrolled. (See statistical table.)

On motion of Elder E. D. Miller, proceeded to constitutional organization, by the election of officers.

Elder James Dennis was elected Moderator, and W. Ovid Mabry, Clerk. Brethren W. H. Caruthers and W. W. Haley acted tellers.

After some remarks, appropriate to the occasion, by the Moderator, petitionary letters for membership were called for, whereupon Harmony, Singleton's Springs, Black Jack and New Prospect Churches, recently constituted, and Good Hope Church, formerly of Panola Association, presented such. On motion they were received, the right hand of fellowship given their delegates by the Moderator, their names enrolled, and an invitation to all the privileges of the body extended.

The following committees were appointed:

On the Order of Business—Elders E. D. Miller, C. B. Young and H. J. Smith.

On motion the Moderator and Clerk were added.

On Religious Services—The Pastor, Elder E. D. Miller, and Deacons of Chulahoma Church.

On motion adjourned to 9 o'clock to-morrow morning. Prayer by Elder T. P. Manning. Benediction by the Moderator.

SATURDAY MORNING, 9 O'CLOCK.

The Association met.

Opened for business by singing, and prayer offered by Elder C. B. Young.

On motion of Elder E. D. Miller—

Resolved, That the reading of the letters from the colored Baptist churches at Independence and Mt. Zion, DeSoto and Panola counties, be postponed, and that they be read in connection with the report on Religious instruction of colored Population.

Granted a letter of dismission to Yockana Church.

The Chairman, Elder E. D. Miller, of the Committee on the Order of Business, submitted the following report, which was adopted:

ORDER OF BUSINESS.

Your Committee to Arrange the Order of Business submit the following arrangement:

1. Call the Roll of Messengers and mark absentees.
2. Read the Rules of Decorum of the Association.
3. Hear Reports of Messengers to corresponding bodies.
4. Appoint Messengers to corresponding bodies.
5. Appoint a Financial Committee.
6. Receive the Report of Executive Board.
7. Receive the Report of Committee appointed to draft for this body a more efficient plan for conducting missionary operations within its bounds.
8. Appoint a Committee to Write Corresponding Letter.
9. Appoint a Crmmittee to answer Queries from Good Hope church.
10. Receive Reports of Standing Committees.
11. Receive Treasurer's Report.
12. Appoint a Treasurer.
13. Appoint Standing Committees.
14. Receive the Report of Committee on Finance.
15. Receive Resolutions.
16. Receive the Report of Committee on Correspondence.
17. Choose the church with which to hold the next session of the Association.
18. Elect a Brother to preach the Introductory Sermon.
19. Receive the Report of the Committee on Queries from Good Hope church.

Respectfully submitted,

E. D. MILLER, *Chairman.*

The roll was called, and absentees marked.

The minutes of Friday were read and approved.

On motion of Elder M. H. Renfroe, visiting Baptist Brethren of the ministry were invited to seats and participation in the deliberations.

Called for correspondence from the following corresponding bodies:

Baptist State Convention—Letter received through its Corresponding Secretary, Brother T. Whitfield. No messengers. That body soliciting co-operation in some, or all of its fields of labor.

On motion of Elder E. D. Miller, the letter was referred to a special committee, consisting of Elders J. W. Lipsey, J. L. Cross and C. B. Young, for report.

Chickasaw Association—Letters received, and her messengers, Elders W. L. Farmer, H. L. Finley, and Brother J. E. Boatwright, recognized, and the usual privileges extended.

Big Hatchie Association—No letter. Elders J. R. Graves and A. C. Caperton were recognized as her appointed messengers, and cordially invited to seats. The latter was also recognized as agent of the Southern Sunday-school Board.

Yalobusha Association—No correspondence.

Tippah Association—No correspondence.

No reports of messengers appointed to the above corresponding bodies, save that of Elder J. F. Moore, who reported attendance of himself, Elder R. H. Whitehead, Brethren J. J. Milam, W. H. Caruthers, J. S. Collins, and J. H. Collins, to the session of Yalobusha Association.

Elder James B. Taylor was recognized as messenger of Dover Association, Virginia, and Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia.

The hour of 2 o'clock was assigned Brother Taylor to address the body in behalf of said Board.

MESSENGERS APPOINTED TO CORRESPONDING BODIES.

To the Baptist State Convention——Elders E. D. Miller, C. B. Young, E. W. Henderson, J. W. Lipsey, J. F. Moore, Brethren Dr. A. R. McWilliams, J. H. Collins, A. W. Middleton, and J. B. Sanders. Convention to meet in Canton, Madison county, Mississippi, Thursday, before the first Sunday in June, 1869.

To Chickasaw Association—Elders C. B. Young, J. W. Stein, Brethren T. H. Smith, D. B. Hilliard, and Jefferson Ham. Association meets with Cherry Creek Baptist Church, eight miles north of Pontotoc, Mississippi, Friday, before the third Sunday in September, 1869.

To Big Hatchie Association—Elders J. W. Stein, J. L. Cross, J. W. Lipsey, M. H. Renfroe, Brethren W. H. Rodgers, and D. B. Hilliard. Association meets with Ebenezer Baptist Church, near Somerville, Tenn., Saturday, before the second Sunday in October, 1869.

To Yalobusha Association—Elders H. J. Smith, C. B. Young, R. H. Whitehead, E. W. Henderson, Brethren A. R. McWilliams, W. H. Caruthers, J. H. Collins, J. D. Farley, and A. W. Middleton. Association meets with Sandy Creek Baptist Church, Tallahatchie

county, Mississippi, three miles west of Harrison Station, Mississippi and Tennessee Railroad, Saturday, before the second Sunday in October, 1869.

To TIPPAH ASSOCIATION—Elder C. B. Young, Brethren W. J. Hudgins, J. H. Collins, and J. H. Amacer. Association meets near Ruckersville, Tippah county, Mississippi, Friday, before the fourth Sunday in September, 1869.

Brethren Dr. J. L. Mabry, T. H. Smith, and B. Sugg, were appointed Committee on Finance.

Called for report of Executive Board. Asked for time till the Financial Committee reports—granted.

The Committee of last session, Elder E. D. Miller, to draft some more efficient plan for conducting our missionary operations, reported.

On motion of Elder J. W. Lipsey, suspended business two hours for preaching.

Elder J. R. Graves preached from the following text: Romans, viii. 1. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Proposition discussed: "The salvation of a believer in Jesus Christ rests upon no contingency, save that of the existence of God and the veracity of Jesus Christ."

An intermission of three-fourth of an hours was taken for refreshments. Benediction by Elder E. D. Miller.

EVENING SESSION.

Met according to adjournment.

After singing, Elder A. C. Caperton led in prayer.

The report of Elder E. D. Miller was, after some consideration, on motion of Elder J. W. Lipsey, recommitted, with instructions to abridge it, and two more were added as committeemen, viz: Elders J. W. Lipsey and C. B. Young.

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2 O'CLOCK.

Elder J. B. Taylor then addressed the Association, setting forth, in a manner highly interesting and entertaining, the past and present condition of the foreign fields of missionary labor of the Foreign Mission Board, its future prospects, etc.; and forcibly presented its claims upon our prayers and contributions, and the moral obligation resting upon us to discharge the same, as instrumental aid under God's blessing, in carrying onward the great work of enlightening and Christianizing the heathen. Elder J. W. Stein followed with some touching remarks in advocacy of its claims, concluding with the proposition that the Association forthwith make a donation to said Board. Many responded, resulting in raising the amount of ninety-three and a half dollars.

By motion of Elder J. W. Lipsey, the rules were suspended, and by further motion of him—

Resolved, That public collections be taken in the Baptist and Presbyterian houses of worship to-morrow, after eleven o'clock services, for the benefit of Domestic Missions in our bounds.

Elder T. G. Sellers, messenger of Columbus Association, and Agent of the Orphans' Home, Lauderdale Springs, Mississippi, and Elder J. G. Burgess, messenger of Andrew Association, were recognized and invited to the customary privileges.

Elder J. F. Moore was appointed committee to write letter of correspondence.

Elders R. S. Hurt and J. W. Stein were appointed committee to report answers to the queries from Good Hope Church.

Adjourned until Monday morning, 9 o'clock. Prayer by Elder J. B. Taylor; benediction by the Moderator.

MONDAY MORNING, 9 O'CLOCK.

The Association met.

Spent a short time in devotional exercises, conducted by Elder A. C. Caperton.

Opened for business as usual. Prayer by Elder R. H. Whitehead.

The roll was called.

The minutes of Saturday were read and approved.

By motion of Elder E. D. Miller, Elder T. G. Sellers then addressed the body in behalf of the Orphans' Home, Mississippi. Elder J. R. Graves followed in advocacy of its claims. Both addresses were deeply interesting and impressive. A collection was taken for its benefit. Cash raised, $51; sacks of corn pledged, 156; potatoes, 11 bushels; and Mount Zion Church pledged the support of four orphans—provided they can be entered.

The Committee on Sabbath-schools, Elder J. F. Moore, reported. Pending a motion for its adoption, Elder A. C. Caperton interestingly presented the claims of the Southern Sunday-School Board. Elder J. L. Cross proposed two resolutions to be appended to the Sabbath-school report. Here an interesting discussion ensued, in which Elders J. L. Cross, E. D. Miller, J. W. Lipsey, J. B. Taylor, J. R. Graves, J. W. Stein, Jno. Richardson, and Brother William H. Rogers participated. A collection for the Southern Sunday-school Board was taken, amounting in cash to ninety-five dollars, and seven dollars subscribed.

The report and resolutions were unanimously adopted. (See appendix A.)

Adjourned three-fourths of an hour for refreshments. Benediction by the Moderator.

EVENING SESSION.

Met according to adjournment.

After singing, Elder J. L. Cross offered prayer.

By motion the Financial Committee reported. The report was adopted. (See appendix B.)

The Executive Board, through its Chairman, Elder H. J. Smith, reported. The report was adopted. (See appendix C.)

The Committee, Elder E. D. Miller, by permission, withdrew his report, proposing some more efficient plan for missionary operations.

The report on Prayer Meetings was called for. Committee, Dr. J. D. Adams, not present. No report.

By motion of Elder J. W. Lipsey, Committee on Domestic Missions, reported, embodying in it a plan for conducting our missionary operations. Pending its adoption, Elder J. L. Cross proposed a substitute. A lengthy discussion followed, participated in by several of the brethren. The substitute was lost, and the report of the committee adopted. (See appendix D.)

Committee on Religious Instruction of Colored Population, Elder E. D. Miller, reported, in connection with which the letters from the colored Baptist churches at Independence and Mount Zion were read. The report, after slight amendment, was adopted. (See appendix E.)

Adjourned till 9 o'clock to-morrow morning. Prayer and benediction by the Moderator.

TUESDAY MORNING, 9 O'CLOCK.

Opened as usual. Prayer by Elder J. W. Lipsey.

The minutes of Monday were read and approved.

Committee on Temperance, Brother R. T. Sanders, reported. The report was adopted. (See appendix F.)

Committee on Ministerial Education, Elder E. W. Henderson, reported. The report was adopted. (See appendix G.)

By permission Elder J. W. Lipsey proposed the raising of means to aid our licentiate, Brother A. N. White, to prosecute in some theological seminary his studies for the ministry.

The Committee on the Bible Cause, Elder J. L. Cross, reported. The report was indefinitely tabled.

By permission Elder J. L. Cross proposed the following resolution:

Resolved, That, in the future sessions of this body, reports on Missions and Sunday-schools shall be the first business after organization.

Indefinitely tabled.

Elder J. W. Lipsey, Chairman of the Special Committee on the letter from the Baptist State Convention, reported. The report, after amendment, was adopted. (See appendix H.)

Treasurer reported. The report was adopted. (See appendix I.)

Appointed the Clerk Treasurer for the next associational year.

APPOINTMENT OF STANDING COMMITTEES AND SUBJECTS FOR REPORTS.

Sabbath-schools—Elder J. W. Stein.

Prayer Meetings—Elder R. S. Hurt.
Religious Instruction of Colored Population—Elder J. W. Lipsey.
Temperance—Elder H. J. Smith.

Dispensed with the appointment on the Bible cause and substituted, in lieu thereof—

Foreign Missions—Elder E. D. Miller, to report.
Domestic Missions—Elder R. H. Whitehead.
Duty of Pastors to their Churches—Elder C. B. Young.
Duty of Churches to their Pastors—Brother Dr. E. M. Parks.

RESOLUTIONS ADOPTED.

By Elder J. W. Lipsey—

Resolved, That the Moderator be requested to appoint the Executive Boards in each district.

Resolved, That the Executive Boards are requested to hold their first meetings Saturday before the fifth Sunday in November, 1868.

Resolved, That the ministers, in their respective districts, are requested to meet with their Boards at all of their meetings.

By Brother Waid Hill—

Resolved, That the District Executive Boards are requested to examine and ascertain, so far as they can, all unredeemed pledges of churches and individuals for Domestic Missions, and forward the same, at their first meetings, to the Treasurer of this body; that the delegates or pastors take up public collections at their first church meetings, and forward at once to said Treasurer, and that this body authorize him to forward the same, forthwith, to our several missionaries of the past year.

By Brother Dr. J. L. Mabry—

Resolved, That those churches that have not made pledges for Domestic Missions for the next year, are requested to do so at their first church meetings, and that they and those already made be forwarded to the first meetings of the Domestic Mission Boards of their respective districts.

By Hon. R. P. Bowen—

Resolved, That the funds in the Treasury, unappropriated, be applied in payment of the deficit in Domestic Missions.

By Elder M. H. Renfroe—

Resolved, That the Clerk be allowed the sum of forty dollars for his services; that he have as many copies of the Minutes published as the remainder of the Associational funds will procure; that they be distributed among the churches in proportion to their amounts contributed for the same, and that they be deposited at the SOUTHWESTERN PUBLISHING HOUSE, Memphis, Tennessee.

By Brother T. H. Smith—

Resolved, That the thanks of this body be tendered to our Moderator and Clerk for the faithful discharge of their duties during this session.

Resolved, That the thanks of this Association are due, and hereby tendered to the members of Chulahoma Baptist Church, to our brethren of other denominations, and friends, generally, for their kind hospitality extended to us on this occasion.

Elders E. D. Miller and J. W. Lipsey, were appointed messengers to the next session of the Southern Baptist Convention. Convention meets at Macon, Georgia, Thursday, before the second Sunday in May, 1869.

Committee on Correspondence, Elder J. F. Moore, reported. The report was adopted. (See appendix J.)

Committee on Queries from Good Hope Church, reported through its Chairman, Elder R. S. Hurt. The report was adopted. (See appendix K.)

APPOINTMENT OF DISTRICT DOMESTIC MISSION BOARDS.

BOARD OF FIRST DISTRICT—Brethren J. B. Sanders, E. M. Parks, W. Hudgins, H. Harris, W. W. Haley, J. D. Nichols, D. J. Perry, A. L. Godfrey. First meeting at Beech Grove church, Saturday before the fifth Sunday in November, 1868.

BOARD OF SECOND DISTRICT—Brethren T. E. Mosley, Robert Wilson, A. M. Dodson, W. Durham, Robert Flinn, T. P. Sladen, T. H. Smith, A. J. Cole, J. F. Thornton, W. J. Burton, J. D. Armen. First meeting at Byhalia church, Saturday before the fifth Sunday in November, 1868.

BOARD OF THIRD DISTRICT—Brethren Dr. J. L. Mabry, J. W. C. Forte, R. S. Young, J. J. Milam, W. J. Laycook, J. C. Droak, Samuel M. Cocke, Wm. Haynes. First meeting at County Line church, Saturday before the fifth Sunday in November, 1868.

BOARD OF FOURTH DISTRICT—Brethren H. J. Smith, H. H. Parnell, A. B. Calaway, E. W. Henderson, J. A. Matthews, J. B. Killebrew, Jefferson Ham. First meeting at Sardis church, Saturday before the fifth Sunday in November, 1868.

BOARD OF FIFTH DISTRICT—Brethren W. T. Holcomb, W. S. Bunch, Jno. Shankle, Dr. A. R. McWilliams, W. H. Caruthers, J. J. Wooten, J. Y. Middleton. First meeting at Good Hope church, Saturday before the fifth Sunday in November, 1868.

A collection was then taken for deficit in Domestic Missions, amounting to $70, and the following sums were pledged for the same purpose, viz: County Line Church, $10; Beech Grove, $10; McIvers Creek, $10; Cold Water, $5—amounting to $35.

The next session of the Association will be with the Carolina Baptist Church, Fourth District, De Soto county, Mississippi, two miles west of Senatobia Depot, Mississippi and Tennessee Railroad, usual time, 11 o'clock, on Friday, before the 3d Sunday in October, 1869.

Appointed Elder J. L. Cross to preach the Introductory Sermon.

The minutes of to-day were read and approved.

The Association, through with its business, Elder J. B. Taylor delivered some remarks quite appropriate to the occasion. The hymn, "Alas, and did my Savior bleed," etc., was sung. During the singing, brethren and friends gave the parting hand, after which Elder J. B. Taylor offered the closing prayer.

The Association then adjourned, to meet at the time and place selected.

W. OVID MABRY, *Clerk.* JAMES DENNIS, *Moderator.*

PREACHING IN CHULAHOMA DURING THE SESSION.

Friday Night, by Elder R. H. Whitehead.

Saturday, 11 o'clock a.m., by Elder J. R. Graves.

Saturday Night, by Elder J. B. Taylor.

Sunday Morning, 9 o'clock, a Sunday-school mission meeting was held. Addresses by Elder A. C. Caperton and R. H. Whitehead.

Eleven o'clock, preaching in the Baptist house, by Elder J. B. Taylor. In the Presbyterian house, at the same hour, by Elder E. W. Henderson, and also, at the same time, in the Methodist house, by Elder C. B. Young.

Evening, after refreshments, 2 o'clock, in the Baptist house, by Elder J. R. Graves.

At Night, by Elder A. C. Caperton.

Monday Night, by Elder J. B. Taylor.

Tuesday Night, by Elder A. C. Caperton.

There was also preaching in the neighborhood, at various places.

APPENDIX.

(A.)

REPORT ON SABBATH-SCHOOLS.

Your Committee, to whom was referred the subject of Sabbath-schools, would submit the following thoughts:

That we believe it to be the duty of God's people to make use of every lawful means to disseminate the truths of the Bible, and bring them before the people in such a way as to make lasting impressions—knowing that impressions made early in life are more indelibly fixed upon the mind than those made in after years. We feel it to be the duty of every Christian parent to direct the young and tender minds of their children to those things which pertain to their existence beyond the grave, before the cares of life are so many that the solemn truths of the gospel of Christ find no lodging place.

The earlier this can be done, the earlier will we have the pleasure of seeing them turning to Christ. The young must and will be occupied in some way on the Sabbath.

How important it is for us to devise some plan by which they may be usefully employed on that day which God has commanded us to keep holy. Knowing the great neglect on the part of some parents in conversing with their children on the subject of religion, we would recommend the establishment of a Sabbath-school in every church, where, not only the youths, but the older persons of the community, may come and study the word of God.

What is more interesting than to see a school where the only text book is the one which God has given to man as his chart in a world of ignorance—as a light in the midst of moral darkness. We are glad to report that some of our churches have interesting Sabbath-schools in their midst, while we regret that others are remiss in their efforts on this important subject. Dear brethren, believing that a Sunday-school paper is a great help in this important work, we recommend every school to subscribe for KIND WORDS, a paper of the Sunday-school Board of the Southern Baptist Convention, edited by Elder T. B. Kingsbury, Memphis, Tennessee, at fifty cents per annum, for single copies; clubs of fifteen or more, to one address, twenty cents.

Respectfully submitted,

JOSEPH F. MOORE.

In connection with the above report, the following resolutions were adopted:

1. *Resolved*, That this Association recommend all the churches composing it, to use our Baptist Sunday-school literature.

2. *Resolved*, That the Association further recommend a general celebration of the Sunday-schools, in each district, at least once a year.

(B.)

REPORT OF COMMITTEE ON FINANCE.

Your Committee on Finance offer the following report:

Collected from the churches for Domestic Missions, -	$379 05	
Public collection on Sunday for Domestic Missions, -	53 10	
Whole amount for Domestic Missions, - - -		432 15
Collected from the churches for printing Minutes, -	140 70	
Whole amount collected, - - - - -		$572 80

Respectfully submitted,

J. L. MABRY, *Chairman.*

(C.)

REPORT OF THE EXECUTIVE BOARD.

The Executive Board beg leave to submit the following:

On Monday, October 21st, 1867, we proceeded to organize by electing Elder H. J. Smith, Chairman, and Brother W. W. Haley, Secretary. Appointed our first meeting at Union church, November 23d, at which time and place we employed Elder T. R. Williams, to labor as missionary one-half of his time in the Fifth District. We also employed Elder J. J. Duboise, at the same time, to labor one-fourth of his time in the Second District.

At our second meeting, held at Carolina church, on the 28th of March, 1868, we employed Elder T. R. Williams to labor the remainder of his time in the Third District; also, we employed Elder R. S. Hurt to labor one-half his time in the First and Fouth Districts. We promised to pay Brother Williams, for his services, a salary of five hundred dollars. We have paid him fifty-five dollars in cash, and gave him orders on churches, as follows: One on Clear Creek, for fifty dollars; one on Yockana, for twenty dollars; and one on Antioch, for twenty dollars—they being pledges, having been pledged at Hernando. He proposed to look to Clear Creek church for fifty dollars, and to Yockana church for twenty dollars, the present year. We promised to pay Brother Duboise, for his services, a salary of one hundred and fifty dollars, none of which has been paid. We promised to pay Brother Hurt, for his services, a salary of three hundred and seventy-five dollars, of which has been paid sixty dollars in cash.

As the result of their labors, Brother Williams reports as follows: Miles traveled, eighteen hundred; sermons preached, eighty-seven; exhortations, seventy; protracted meetings attended, eight; conversions witnessed, one hundred and fifteen; religious visits, eighty-seven; churches constituted, two; ordained one minister and four deacons; baptized twenty-nine.

Brother Duboise reports, sermons, twenty-eight; exhortations, twenty-four; religious visits, twenty-two; conversions witnessed, fifteen; baptized, eleven.

Brother Hurt reports, sermons, forty-one; religious visits, sixty-two; miles traveled, five hundred and eighty-seven; protracted meeting attended in which sixty-five were converted. Indeed, we have great reason to thank Almighty God for blessing the labors of these faithful servants of the Most High.

At our first meeting we introduced a circular, or rather a "plea for missions" (addressing the churches of our Association, asking them to contribute to the support of the gospel one cent per week, at least, from each member), nine hundred and sixty copies of which we had printed

and distributed to each church in the Association. The cost of printing and distributing said circular was fifteen dollars. We are pained, however, to learn that our wishes therein contained have not been complied with fully; for, had they been thoroughly complied with, we should now be able to boldly meet our indebtedness; but, as it is, we shall need help to pay our missionaries. We recommend that a missionary mass-meeting be held in each District, on a fifth Sabbath, and that all our ministers be requested to attend the meetings of their respective Districts, and aid in collecting funds for missions.

Respectfully submitted,

W. W. HALEY, *Secretary.* H. J. SMITH, *President.*

(D.)

REPORT ON DOMESTIC MISSIONS.

Your Committee, to whom was referred the Report on Domestic Missions, ask to submit the following:

1. There has been much good accomplished by the Missionary operation. Every soul that has been converted, and every church that has been organized, through these means, now stands as so many monuments of this truth. Many years ago, when our land was a vast wilderness of spiritual darkness, many of our faithful ministers, with the spirit of Christ, entered the field, proclaimed the gospel—the people believed, churches were organized. The influence to-day lives and tells, while the ashes of those blessed men sleep. By this gradual increase of members and churches we may now return thanks to God that we are now able to go forward and possess the land, God being our helper. It should thrill the heart of every Christian to know that now, by a faithful effort, we have the ability to have the gospel preached in every community in our Association.

2. The Cold Water Association is very large, extending from Nonconnah, on the north, to Yockana on the south, Holly Springs on the east, to the Mississippi on the west, then subdivided into five districts. There are, perhaps, on an average, about four or five destitute places in each district, at which it is very essential that there should be some energetic Baptist minister to preach the gospel "as it was once delivered to the saints." If all our ministers will engage in the work, we have a sufficiency to supply every destitution in our bounds. In the first District there are about six ministers, and about eight churches. During each month we can have preached about twenty-four sermons. The churches of that district require about ten of those discourses per month, thus leaving about fourteen sermons, all on Sabbath, for destitute places. The second District has about the same proportion. By the same calculation, the third can supply its churches, and then have about five sermons for the destitute. The fourth nine, the fifth eighteen. After all the churches shall have been supplied with their regular monthly preaching, and some more, by allowing the licentiates to make up for the very aged and worn out ministers, we have a sufficient number of ministers to preach about fifty sermons per month, to the destitutions, if so many unoccupied places could be found in the Association. From this calculation it seems that God has sent a sufficient number of laborers to this portion of his vineyard, if those that are here will only obey their professed call.

Moreover, your Committee is of opinion that God has given us the means to have the gospel preached to every destitution mentioned in our midst. Notwithstanding our country has been desolated and impoverished

by war, yet, in a fertile land, and one that has so many products as ours, there is scarcely a member of this Association who is not able to pay fifty cents per year for the support of the gospel to the destitute. Many can and will pay more. At the rate of fifty cents each we would have fifteen hundred dollars per annum. Others, not members of our churches, yet favorable to the cause, would contribute liberally to this object. It is the duty, as well as the privilege of those to whom we send the gospel, to aid in its support. Should the right steps be taken, the most of the places now unoccupied would, the first year, pay one-half their ministers' salaries; the next year more, and soon become self-sustaining. All these contributions combined, would amount to a sufficiency to send the gospel to every community. Seeing that these things are thus, will God hold him guiltless who does not put forth the exertion.

It is to be feared that we are wanting more in system for collecting than in means. The most effectual work now, is that given by inspiration, viz: "Upon the first day let every one of you lay by him in store, as God has prospered him." Our people must be taught the duty and importance of giving; and, in the next place, they must have frequent opportunities for discharging this duty. We must not expect large amounts at a time. If the churches would regulate their system by the one given above, they would save themselves much perplexity and trouble. At our monthly meetings each member could pay five or ten cents, all of which would amount to far more than is received by the Association at present. It is a matter of much regret that the corrupt forms of religion are more energetic in spreading their heresy than we are in sending forth the truths of the Bible. Unless there are more means, energy and determination put forth by us, the present signs indicate that the children of this world will prove to be wiser in their generation than the children of light. Though sad it may be to our hearts, yet it may be true that we may see the word of God set entirely aside and men's opinions set up in its stead. Thorough missionary operations among all classes of people is our only remedy. We can, we ought, we must check the progress of error, by putting truth by its side.

Owing to the vast extent of our Association, your Committee is of opinion that a concentrated Executive Board will never be fully acquainted with its destitutions, and an Executive Board composed of one member from each church will never meet, owing to the distances, and other hindrances. The experience of last year proves the first, and that of this year the other. It is very difficult to get the same set of members to meet twice. Unless this is remedied there will remain a deficiency in the present system, viz: the want of a full Board, hence the want of information. In order to obviate this difficulty your Committee would offer the following suggestions:

The wisdom and experience of all nations has taught that in order to meet the demands and real necessities of their people, their countries must be divided and subdivided; as the United States, into States, then into counties, districts and beats. The Priest of Midian advised Moses to divide the Children of Israel into thousands, hundreds, fifties and tens, in order that they might be governed the better and with more ease to their chieftain. When the five thousand were fed by the Savior he ordered that they should sit down by hundreds and fifties. If the missionary work be divided into five parts, intrusting one to each Associational District, we may be able to overcome the above difficulties, and have the gospel preached more effectually to the destitute. Let each district have its own Executive Board, and attend to its own destitutions. Let this Board be composed of one member from each church, and let them meet

at least quarterly; say Saturday before each fifth Sabbath in each year. Then the five District Boards have a concentrated Board at the Association, and make a report of all the labor that has been done, by whom, etc., which report can be printed in the Minutes of the Association.

Respectfully submitted,

J. W. LIPSEY.

(E.)

RELIGIOUS INSTRUCTION OF THE COLORED PEOPLE.

Your Committee recognize the fact that this people, for the last few years, have been the subject of peculiar interest and perplexity to the ablest politicians and divines in our nation. Politicians have labored, seemingly, honestly and earnestly, to find out a political basis for this people; but, as yet, there is not the shadow of agreement between the leading men of this great nation on this subject. Where it will finally end, is a question full of apprehension. It is easily seen that this state of things, which, literally, jeopardizes life and property, may materially impair all of our plans for their religious instruction.

But, what is unfortunate, also, in ecclesiastical circles the confusion is as chaotic, and plans and opinions on this subject take the widest range. It is feared that some of these are the offspring of ignorance, prejudice, or ambition. At least they do not seem to be founded in that "love that rejoices in the truth."

It is well for us, amid this confusion, that "we have a more sure word of prophecy" by which to shape our course. The ecclesiastical machinery of the New Testament compels us to recognize the races of man as separate existences. Amalgamation is alike revolting to its principles, as to nature itself, yet this fact does not relieve us of the duty which we owe to them as a part of the family of Adam, "to preach the gospel to every creature." It does, however, compel us to give them separate ecclesiastical organizations. Some, however, impose the objection to this course, "that they are not capable of keeping house for the Lord." If this be true all organized instruction, for the present, and perhaps for the future, is placed beyond our reach. It is believed, however, that this objection is not well founded.

1. *It is very ambiguous.* It is not entirely certain that the objector comprehends it himself. If we are to understand by this that they have not been regenerated by the Holy Spirit, then why were they baptized into the name of the holy Trinity? Why have they been permitted to partake of the Lord's Supper, again and again? But, if we are to understand, as we probably are, that they are too ignorant, then we reply: at best, this is but a relative objection. Perhaps a mere question of taste. For the churches in either Memphis or Boston may have the same opinion of some of us; but are we to be disorganized on this account? How smart ought men and women to be who have the grace of God in their hearts, before they can be organized into a church, to meet together for prayer, praise, or to celebrate the ordinances of the church? Of colored preachers we will speak in another place.

2. *It is opposed to facts.* Years ago, to the certain knowledge of your Committee, they had their separate organizations in Kentucky. They were orderly and efficient. They have now similar separate organizations, not only in every Southern State, but in every Northern State where they exist. They have churches, also, in the limits of this Association. Your Committee have given some attention to their manner of worship, but have neither heard or known of disorder in a single church, that the

apostle Paul, even, would have had occasion to reprove, with anything like the severity that he did the church at Corinth. [See 1st Cor. v. 11, 19, 22.]

To be efficient they must be organized in churches and Associations. Every reason that can be assigned for the general organizations of the white churches is equally applicable to similar organizations among the colored. If these organizations render the white churches more efficient for good, will similar organizations prove a curse to the colored ones? This singular logic is involved in opposing the organization of their churches into Associations. There are, then, but two ways in which we can religiously instruct this people. Either to give them separate independent organizations, or incorporate them in our own—*let them be part of us.* This latter course, it is believed, would result in great injury, spiritually, to both races. The first, then, is the only feasible way in which we can religiously instruct them as a people. This will avoid the necessity of *entertaining* your pastors, sometimes, in the *kitchen*, and at other times in the *parlor*.

In their churches they will have ample opportunity to develop and employ the gifts possessed among them, and, quite likely, some of these will rise to respectability. Whether they will have white pastors is a question for them to determine. In their general organizations it is the part of wisdom, for the present, that these should occur in connection with ours. We should give them one day, more or less, in which to transact their business; at the first, perhaps, our officers should preside. In this way we could give them important religious instruction, and important practical business qualifications also. It is well known that an unusual number of colored men think that they are called to preach. It is likely many of these are mistaken. We are in danger here of prostituting the ministerial office by investing, with its sacred functions, unworthy persons. We should ever aim at a high degree, both in knowledge and piety, for this sacred calling. Other learned professions require years of preparatory study—this is the most learned of all. But as a minister's real strength does not lie alone in his learning, but chiefly in his piety, the former can be more easily dispensed with, to a given limit, and still preserve a useful preacher. But, as a rule, it is believed to be well to clothe none with its sacred functions who cannot read. How can a man preach "the gospel of the grace of God"—"contend earnestly for the faith once delivered to the saints"—who cannot read the word of God? We should encourage this class to study by giving them all the assistance in our power. If no other way presents itself, we can teach them at night, where we have them in our employ. Your Committee has pursued this course in one instance with success.

A comprehensive view of this subject is well calculated to inspire us with hope of abundant success eventually. The present forebodings of evil may give way and leave the whole view, from the zenith to the horizon, filled with omens of good, foreshadowing a future prosperity for this people, unparalleled in their history. The hand of Providence, in leading this people, seems to be pointing to the ancient home of their ancestors, and designating them as the instruments by which that benighted continent is to be renovated. They are the only feasible instrumentality by which Africa can be evangelized. The climate suits them. "The Most High" when "he divided the nations their inheritance," prepared them for that climate. This seems to be, at least in part, the solution of the mysterious providence that first placed them on this continent, and has seemingly led them up to this important mission. In harmony with this is the fact that no race of people has ever been evangelized except, chiefly, by those of their own race. He, therefore, opposes

nature and the enlightened experience of mankind, who opposes putting black men forward as teachers of day-schools, or preachers of the gospel, or missionaries to their own race.

But they are now in a transition period—receiving shape and form in nearly everything that enters into civilization or goes to make up the sum of religious truth or pious fraud. Those who seem to care the most for them have the largest number of followers. If we have *the* truth, why not, while they are in a kind of plastic state, mould them into it? They must be elevated in the scale of being by patient instruction in the day-school and from the pulpit, or the white race must be lowered in the scale of intelligence. The broad chasm of ignorance that now divides the two races must be bridged over by knowledge, or it will become the death pit of the one or the other race, in these Southern States. We know better how to teach them than any other people under the broad canopy of the heavens. We, indeed, are their only real friends. We should make them see and feel this. The task, it is true, is great and onerous; this should make us encourage the co-operation of friends in this work, from abroad.

Your Committee couclude with the following resolution:

Resolved, That we recommend the colored churches within our bounds, as soon as they may think it practicable, to solicit aid and organize themselves into an Association.

Respectfully submitted,

E. D. MILLER, *Committee.*

(F.)

ON TEMPERANCE.

So many essays (even books) have been written, and lectures delivered on Temperance, that it would be presumption on my part to think that I could produce anything original on this all-important subject; but, having been appointed by your body to write on this topic, the undersigned, though feeling that he cannot do it justice, yet, in the discharge of his duty, would submit the following brief thoughts:

The Philanthropist, the Moralist, and the Christian, have devised various plans to stop the fearful tide of intemperance which has been sweeping off so many thousands to destruction. Yet, in spite of all their efforts, that tide still continues to flow. The tears of weeping widows, and the cries of orphaned children, still continue to speak in loud tones to the Philanthropist and Christian not to cease their efforts to arrest this fell destroyer. It becomes, therefore, a matter of no little importance, that the Baptists of this Association should use all the influence in their reach, to try to stop this great, and, it is to be feared, growing evil. Various societies, outside of the church, have been originated—the objects of which have been to promote the cause of Temperance. The "Washingtonians," the "Templars," the "Sons of Temperance," etc., etc., have flourished for a season, and all but the last have died out, and that has but a feeble existence—confined almost entirely to the cities. There is a new Temperance move called "The Order of the Sons of Temperance," but whether this organization may not share the same fate as those that have preceded it, time alone will show. "The Maine Liquor Law" has proven an almost entire failure. When we see that all these movements have failed, or may fail, yet the evil stares us in the face, and humanity and Christianity still cry something must be done. There are, even in some of our Baptist churches, those who make and sell intoxicating liquors as a beverage, and many who drink moderately, and some who get drunk. There is something wrong in the churches. It is to be feared that the discipline of

some of our churches is too lax on this subject. If we would eradicate an evil from the community at large, we must commence in our own homes and in our own churches. I would not insinuate that any of our churches would connive at drunkenness, but I do fear that some do not strictly enforce the discipline as enjoined in the New Testament.

If every individual Christian would come to the conclusion to taste not and touch not the dangerous thing, except when prescribed as a medicine by a physician, every church would be a Temperance church, and all would unite their influence to the outside influence of the philanthropist, we might soon see the tide of intemperance staid in its onward flow to the destruction of so many immortal souls, and to the disquiet of so many families and churches.

Brethren, will we not, all of us, wake up to a full sense of our responsibilities, and fervently and effectually pray that God, in his mercy, would enable us, by his grace, to use all the influence in our power to stop the onward flow of this great and crying evil in our land, and not only this, but all the evils of this our once happy but now disorganized and disquieted country.

R. T. SANDERS,

(G.)

REPORT ON MINISTERIAL EDUCATION.

Your Committee, to whom was referred the subject of Ministerial Education, submit the following report.

Ministerial Education is that kind and degree of mental and moral culture that qualifies a minister for a faithful discharge of the duties of his high office. The minister is, in the most important sense of the word, a teacher. It is his business to teach men what are their duties, both as they respect time and eternity. From the nature of his calling, therefore, it must be clear that men have a right to expect of him that he shall possess the most thorough qualification. When we commit the case of our bodily health into the hands of a physician, it is always done upon a presumption of his qualification for so important a trust, and the man, who, without such qualification, presumed to discharge the duties of a physician, would deserve the execrations of mankind. In like manner, as we commit the case of our health into the hands of a Physician, do we, in a sense, intrust the care of our souls into the hands of the minister; if the former, for false pretense to learning and skill, deserved the execrations of mankind, much more would the latter, into whose hands is committed an infinitely greater trust.

From what has been said, it must be evident that ministerial education is of the greatest importance. We, therefore, propose, in the next place to show what kind of education the minister should possess. This can probably be best done by reference to particular duties, and the kind of knowledge necessary to the discharge of each.

One great duty of the minister is to make known the glory of God. To make known the glory of God it is necessary that there be some understanding of his works. But, to understand all the works of God is more than human mind can attempt. Obviously, then it is the minister's duty to study those nobler works of creation which more manifestly exhibit God's glory. Among these are the visible heavens. Astronomy is the science which tells us of the sun, the moon, and the stars. It is, then, a proper study for the minister. From it he learns something of the magnitudes, the distances, the great velocities, and the beautiful order of the heavenly bodies. Facts of this sort, connected with the probable fact

that all those bright worlds are the abode of intelligent and happy beings, cannot fail, when properly set forth, to make a profound impression upon the mind of the hearer, and to excite within him a thirst for knowledge, and a high degree of reverence for the great Creator who upholds all those worlds by the word of his power, and by his wisdom directs their various and complicated motions. Another, and not the least important advantage to be gained from a recitation of the truths—facts of astronomy, is, that it excites in the mind humble views—the only proper views—of ones own self. 'Twas when contemplating those heavenly orbs, as they roll in solemn, silent grandeur through the azure fields of space, that the Psalmist expressed his astonishment that the Almighty Maker should stoop to notice so insignificant a creature as man.

But though the heavens declare the glory of God, and are, of course, a proper subject of study for the minister, yet, in nothing, perhaps, save the work of human redemption, is the glory of God more clearly set forth than in the structure of the human body, and the wonderful union with it of the human soul. We hear the Psalmist, when contemplating upon this subject, exclaiming: "I am fearfully and wonderfully made." And another poet, in immitation of him, cries out: "How wonderful! how complicate is man; how surpassing wonder he that made him such!" The great facts of anatomy and physiology—the complicate and perfect structure of the bones, the ligaments, the muscles, the nerves, the bloodvessels, their various commotions, sympathies and dependencies, together with the perfect mechanism of the organs of sense, and their adaptation to their various objects, cannot fail, when rightly presented, to excite in the mind of the hearer a noble admiration of the goodness and wisdom of the great designer. Some general knowledge of anatomy and physiology we, therefore, conclude would be of great advantage to the minister in better qualifying him for the duties of his calling.

In the same way that we have shown that a knowledge of astronomy, anatomy and physiology would be greatly advantageous to the minister, it might be shown that a knowledge of any other, or all of the physical sciences, would be attended by the same effects, for all science, when rightly understood, manifests to us the glory of God. We have only singled out two or three branches, because, in our judgment, they are of more importance than the rest.

Whilst we urge the importance of some acquaintance with general science, to the discharge of ministerial duty, we would, by no means, be understood as insisting on its absolute importance—far from it. The apostles of our Savior were illiterate men, yet they were chosen by him as men competent to fill the ministerial office. As successful ministers, they have been unequalled in any age—even by men of the most profound literary attainments. A proper study of their mode of preaching, and of their characters, would be greatly beneficial to ministers of the present day. The manner of their preaching was that of earnestness and unaffected simplicity. The most momentous truths were related in language easily comprehended by the most ignorant of their hearers. All experience teaches us that such preaching could not then, and cannot now, be without good effect. As to their character, the apostles were men of humility, of self-denying spirit, and of great faith. No wonder, therefore, that thousands were added to the church under their ministry. They submitted without murmurings to poverty, to reproaches, to persecutions, and even to death itself. If such was the effect of earnest, simple preaching and a self-denying spirit in the apostolic day, it is fair to conclude that the same sort of preaching would, even now, be attended with like effects. And, upon this supposition, we urge our ministering brethren to

cultivate in themselves the same spirit of earnestness, simplicity and self-denial. Let us do this, and if then poverty promises to be the portion of our inheritance, let us remember that for our sakes Jesus became poor. If reproaches befall, let us endure them in the spirit of Moses, who had respect unto the recompense of reward: esteeming the reproach of Christ greater riches than the treasures in Egypt. And so under all the afflictive dispensations of divine providence, let us be earnest and submissive; then peace shall flow to us like a river, and souls shall be the reward of our hire.

The most important duty of the minister, as such, is to win souls to Christ. To accomplish this most successfully, it is all-important that he have a thorough understanding of the great doctrines of the gospel. Prominent among these, is the doctrine of man's total depravity, and his utter inability, by reason thereof, ever to restore himself to the favor of God. This doctrine, though generally admitted to be true, by ministers of all orthodox creeds, is not yet fully believed in the heart. There seems to be a persuasion in the minds of some that man has, within himself, a latent spark of native goodness, which, by a little fanning, may be kindled into a flame. Nothing can be more pernicious to the interests of immortal souls than such preaching as this. It fosters in the sinner a spirit of self-righteousness, and, instead of leading him to Christ, who is the end of the law for righteousness, it leads him to seek salvation by the law, which has no power to justify. From this consideration, to mention no other, we insist that every minister should have an inward and full persuasion of the truth of the doctrine that man's moral nature is wholly corrupt, and that, without divine assistance, he is as unable to become virtuous and holy as a stone is to lift itself from the earth, or a dead man to break the barriers of the tomb. To gain such a full conviction as this, it is necessary that the minister study well the operations of his own mind and heart. Such a study of himself cannot fail to reveal to him his own inward corruptions, and from them he may determine the true state of every heart, "for as the face of man answereth to the face of man in water, so doth the heart of man to the heart of man." By such an examination of himself he will soon discover that his best emotions, his purest desires, his holiest aspirations, are not free from the taint of sin; that amidst them all there lurks a spirit of pride, of self-righteousness, or of vain-glory. Let these secret workings of the minister's own heart be portrayed before the eyes of men and not one will fail to see in them a true delineation of his own character. Another important advantage to be thus gained is the establishment of the general principle that mankind is the same in every age. Having established this principle, we have then only to refer to the history of the human race, and, by innumerable instances there to be found, prove, beyond a doubt, that all men are morally corrupt; or, in language of scripture, that the imagination of man's heart, from his youth, is evil continually. From this last observation it may be inferred that a study of history, ancient and modern, would be of great use to a minister.

Whilst we recommend a careful study of one's own heart, with a view to finding out its corruptions, we would not be understood to mean that this should be done without reference to such good books as are designed to aid us in obtaining a knowledge of ourselves. A few men, eminent for learning and piety, have made the laws which regulate man's mental and moral constitution a particular subject of study, and by the help of their investigations we may learn many important parts, which might otherwise escape our observation. These parts being in perfect accordance with sound reason, and with principles which we well understand, may be used by us with as much confidence and effect as if they were the deductions

of our own minds. Abercrombie's Intellectual Philosophy, together with Butler's Analogy of Natural and Revealed Religion, Dagg's or Wayand-land's Moral Science, may be studied with incalculable advantage by the minister, and should, therefore, always be found on his shelf.

But, much as may be said in praise of the means that we have just mentioned, as help to a proper understanding of human character, they are not to supercede the necessity of a faithful study of the Bible, which is, or should be, the minister's text book and constant companion. It is the Bible alone which reveals to us man's true character, and brings it into striking contrast with the purity of God's holy law. It is the great standard of truth by which all actions must be tried and the nature of motives determined. By this standard man is led to a true knowledge of himself, as dead in trespass and in sins, and without one particle of strength to recover that life which he has so justly forfeited. But the fact, which, above all others, makes the Bible a precious book to the minister, is, that whilst it reveals man to us in a state of spiritual death, it also brings life and immortality to light through the gospel. The Bible solves for us the momentous questions which the world, in its wisdom, could not solve, to-wit: how shall man be justified before his Maker? Hence its language of triumph: "Where is the wise? where is the scribe? where is the disputor of this world? Hath not God made foolish the wisdom of this world—for when, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The plan of salvation revealed in the Scriptures, is the most joyful, as well as the most important intelligence ever commnnicated to mortal ears, and, above every other subject, should engage the minister's thoughts. In a report like this we can barely call attention to its importance. The theme is too mighty to be elucidated in the compass of a sheet or two. It is a theme which brings to view God's awful majesty, his infinite holiness, his inflexible justice, his great mercy, his eternal love—in a word, every attribute of his nature. A theme into which angels desire to look, and which shall engage the minds of earth's redeemed, while the unending cycles of eternity shall continue to perform their ceaseless rounds. Study it, my brethren, and may the God of all grace assist you in the work.

Respectfully submitted,

E. W. HENDERSON.

(H)

REPORT OF COMMITTEE ON LETTER FROM COR. SEC. BAPTIST STATE CONVENTION.

Your Committee, to whom was referred the letter from the Corresponding Secretary of the Baptist State Convention, submit the following:

We are of opinion the object of the Convention is laudable, and that our Association ought to and will co-operate with it as much and as often as she can. We refer the Corresponding Secretary to a copy of our Minutes for all the desired information, in which he will find the appointment of messengers to the Baptist State Convention, whom, we trust, will be recognized as members.

J. W. LIPSEY, *Chairman.*

(I.)

TREASURER'S REPORT.

W. OVID MABRY, TREASURER, *To Cold Water Baptist Association*

		Cr.	Dr.
October 21, 1867	Received from Financial Committee for printing Minutes,		$142 90
November, 1867	Paid Southwestern Publishing House, Memphis, Tennessee, for printing nine hundred copies of Minutes,	$102 90	
	Clerk's Fee,	40 00	
October 21, 1867	Amount in Treasury, Domestic Mission Fund of 1866,		91 00
	Rec'd from Fin'cial Com. D. M. fund,		265 00
	Rec'd Public Collection in the house on Sunday, for the D. M. Board of the S. B. Convention,		20 15
October 21, 1867	Paid to order of Ex. Board, Missionary J. J. Duboise,	153 00	
	Paid, do. do. H. J. Smith,	40 00	
	Paid Eld. A. Van Hoose, Ag't D. M. B. of S. B. Convention,	20 15	
April, 1868	Paid to order of Ex. Board, Missionary T. R. Williams,	55 00	
	Paid, do. do. R. S. Hurt,	60 00	
	Paid W. W. Haley, Sec'y Ex. Board,	15 00	
	Amount in Treasury D. M. Board,	33 00	
	Aggregate amount,	$519 45	519 45

Respectfully submitted,

W. OVID MABRY, *Treasurer.*

(J.)

LETTER OF CORRESPONDENCE.

To the Religious Bodies in Correspondence with Cold Water Baptist Association:

DEAR BRETHREN—Our Association convened with the Chulahoma Baptist Church, Third District, Marshall county Mississippi, on Friday before the third Sunday in October, 1868, and closed on Tuesday following. Our session was harmonious, interesting and animating. We number forty-one churches. Some of them reported cheering news of revivals of religion. Our missionary labor has been abundantly blessed. Four new churches have been constituted, which have been received in our body. We were glad to see so many visiting brethren at our session. Our statistics are as follows: Baptized, the past year, one hundred and eighty-six; received by letter, one hundred and thirty-six; restored, twelve; dismissed by letter, one hundred and fifty-three; excluded, forty; died, twenty-six total number, about three thousand one hundred and forty.

Our next session will be held with the Carolina Baptist church, DeSoto county, Mississippi, Fourth District, usual time, eleven o'clock, Friday before the third Sunday in October, 1869.

Brethren, we have appointed messengers to all of your next sessions, whom, we hope, will be punctual to attend, and we cordially invite you and brethren and friends generally, to meet with us at our next session.

Respectfully submitted,

J. F. MOORE, *Committee.*

(K.)

REPORT OF COMMITTEE ON QUERIES.

Your Committee, to answer the Queries from Good Hope Church, on the subject of bankruptcy, offers the following report: In our judgment it is a subject with which the Association has nothing to do.

Respectfully submitted.

R. S. HURT, *Committee.*

PLEDGES OF CHURCHES FOR DOMESTIC MISSIONS FOR 1869.

Hernando,	$ —	County Line,	$20 00
Bethel,	25 00	Philadelphia,	—
Liberty,	—	Union,	—
Nonconnah,	10 00	Mount Zion, (conditionally,)	20 00
Oak Grove,	—	New Hope,	—
Hopewell,	—	Looxahoma,	—
Eudora,	10 00	Harmony,	15 00
Beech Grove,	15 00	Sardis,	—
Holly Springs,	—	Salem,	—
Center Hill,	—	Peach Creek,	—
Cold Water,	15 00	McIver's Creek,	—
Corinth,	—	Carolina, (per member 50c.)	—
State Line,	10 00	Sunflower,	—
Clear Creek, Marshall,	—	Singleton's Springs,	—
Pleasant Grove,	—	Bynum Creek,	—
Liberty Hill,	—	Clear Creek, LaFayette,	—
Byhalia,	—	Antioch,	—
New Mount Zion,	—	Panola,	—
New Prospect,	—	Oxford,	—
Chulahoma,	—	Good Hope,	—
Blackjack,	—		

NOTE.—Pledges were not made in the Association. Many of the churches were silent on the subject in their letters, and some few left the matter discretionary with their delegates.—CLERK.

Districts.		CHURCHES.	COUNTIES.	POSTOFFICES.	NAMES OF DELEGATES.	MINISTERS.	Day of meeting.	Baptized.	Received by lette	Restored.	Dismissed by lett	Excluded.	Died.	Total number.	Associational Fu
1st	1	Hernando	De Soto	Hernando	James Dennis, J. W. Lipsey. J. B. Sanders, G. L. Scott	J. W. Lipsey	...	...	7	...	4	9	1	78	$ 4 00
	2	Bethel	"	Elm Grove	Dr. E. M. Parks, James Jackson, E. G. Graham, T. J. Thornton	J. W. Lipsey	3	13	6	2	5	2	2	152	7 00
	3	Liberty	"	Horn Lake	No representation—number of members in 1866		...	...	...	...	...	...	...	36	.....
	4	Nonconnah	Shelby	Memphis	T. P. Manning, B. Hilderbrand, William Hudgens	T. P. Manning	2&4	...	3	...	2	11	1	35	3 00
	5	Oak Grove	De Soto	Hernando	No representation—number of members in 1866		...	...	...	...	...	...	...	41	.....
	6	Hopewell	"	Arkabutla	J. L. Brown, M. H. Renfroe, W. W. Haley, W. Powel,* T R. White*	H. J. Smith	1	28	10	2	18	1	...	153	4 00
	7	Eudora	"	Hernando	Jobe Harral, J. D. Nichols, William Teague, W. L. Dogget	Jobe Harral	2	...	2	...	1	...	1	27	2 50
	8	Beach Grove	"	"	G. G. Walker, S. B. Dennis, A. M. Solomon	J. Dennis	1	1	2	...	...	...	...	58	3 00
2d	9	Holly Springs	Marshall	Holly Springs	E. D. Miller, T. E. Mosely, R. S. Greer,*	E D. Miller	2&4	...	2	...	3	1	...	34	2 20
	10	Center Hill	De Soto	Colliersville, Tenn	J. L. Cross, J. W. Stein, R. P. McCargo	J. L. Cross	4	...	3	...	7	...	1	61	3 0.
	11	Cold Water	Marshall	Oak Grove	F. Mosley, A. M. Dodson,* J. O. Brooks	J. B. Canada	1	5	2	...	6	1	...	86	5 65
	12	Corinth	"	Byhalia	W. H. Huie—no letter—number of members in 1867		...	...	...	...	...	...	...	79	0
	13	State Line	De Soto	Olive Branch	J. J. Duboise, G. W. Pace,* Benjamin Flinn,*	J. L. Cross	3	...	1	...	11	...	1	31	3 00
	14	Clear Creek	Marshall	New Mt. Pleasant	W. Slocum,* E. D. Slayden,* J. Hurdell,*—no letter	W. L. Farmer	1	...	...	...	...	...	...	54	.....
	15	Pleasant Grove	"	Holly Springs	T. H. Smith, J. B. Clayton,* R. H. Riggins	J. W. Stein	2	6	3	...	5	1	2	48	2 80
	16	Liberty Hill	"	Watson	A. J. Cole, W. W. Best, J. M. Hamlet	N. L. Wilson	4	5	2	1	14	...	2	24	2 00
	17	Byhalia	"	Byhalia	N. L. Wilson, J. Harris, J. H. Thornton	J. L. Cross	1	...	2	...	1	3	1	42	3 00
	18	New Mount Zion	"	New Mt. Pleasant	G. W. Belyene, Ro't. Harris, J. D. Armer		2	...	...	...	...	...	...	41	1 00
	19	New Prospect	De Soto	Olive Branch	G. H Hanniford, Isaac Webb,* W. J. Burton	J. J. Duboise	2	5	2	...	2	...	...	18	2 00
3d	20	Chulahoma	Marshall	Chulahoma	William Wooten, Dr. J. L. Mabry, B. Sugg	E. D. Miller	3	4	3	...	...	2	...	42	4 00
	21	County Line	"	Tyro	W. H. Gant, J. G. W. Barnett, W. O. Mabry, J. W. C. Forte	E. D. Miller	1	3	2	...	23	3	...	137	8 00
	22	Philadelphia	"	Wall Hill	W. M. Harris, D. B. Hilliard, J. J. Milam	W. M. Gordon	2	1	1	...	...	1	1	61	3 00
	23	Union	Panola	Sardis	C. B. Young, S. Matthews, J. H. Amaker, J. C. Andrews,* R. C Balch	C. B. Young	4	17	4	1	...	1	...	165	6 00
	24	Mount Zion	De Soto	Independence	Joseph Daily, W. J. Laycook, W. R. Moses, J. Q. Sandidge	J W. Stein	1	16	4	...	41	1	...	121	7 05
	25	New Hope	"	Cockrum	John Richardson, W. H. Rogers, J. C. Droak, W. Gradey	Jno. Richardson	3	...	5	...	4	...	...	111	5 00
	26	Looxahoma	"	Looxahoma	S. M. Cocke, A. J. Dickson, S. L. Wynne,*	W. M. Gordon	1	6	10	2	...	...	2	36	4 00
	27	Harmony	Lafayette	Tyro	W. Haynes, J. H. Durham, M. O. Sanders		2	...	...	...	...	...	...	35	3 00
4th	28	Sardis	Panola	Sardis	E. W. Henderson, J. D. Farley, Wald Hill	E. W Henderson.	1&4	...	2	...	2	2	...	38	3 00
	29	Salem	De Soto	Senatobia	H. J. Smith, A. O. Askew, R. S. Hurt, J. G Jackson, M. Williams,*	H. J. Smith	2	...	8	...	12	...	2	179	5 00
	30	Peach Creek	Panola	Peach Creek	W. C. Maxwell,* B. C. Parnell, S. C. English	H. J. Smith	4	...	2	...	4	...	...	63	5 00
	31	McIver's Creek	"	Star Place	A. B. Calaway, Clinton Fitzgerald, J. Morris	E. W. Henderson.	2	4	...	1	4	...	...	72	3 00
	32	Carolina	De Soto	Senatobia	M. W. Shannahan, Jefferson Ham, W. J. Hudgins	W. M. Gordon	3	11	11	1	1	3	2	76	3 00
	33	Sunflower	Coahoma	Shufordsville	J. B Killebrew	W. H. Barksdale	3	...	...	...	...	...	...	67	4 00
	34	Singleton's Springs	Panola		A. L. Godfrey,* J. W. Hill, J. Thomason	J. L. Brown	4	...	...	...	...	...	...	37	3 00
5th	35	Bynum Creek	"	Water Valley	J. B. Barry,* W. T. Holcomb, J. M. Jolly,*	W. Dupuy	3	1	...	...	12	...	2	62	3 00
	36	Clear Creek	Lafayette	Oxford	R. G. Hewlet,* T. R. Williams, J. F. Jackson, D. J. Burgess, J. H. Collins	R. G. Hewlet	2	...	2	2	9	...	2	81	5 00
	37	Antioch	Panola	Batesville	S. H. Simmons, S. D. Johns, John Shankle	H. B. Hayward	3	39	8	...	6	...	1	195	4 50
	38	Panola	"	Panola	Dr. A. R. McWilliams, D. Butts,* J. C. Lewis,*	C. B. Young	2	3	3	...	6	...	...	28	3 00
	39	Oxford	Lafayette	Oxford	R. H. Whitehead, W. H. Caruthers, J. W. Stokes	R. H. Whitehead.	1&3	16	7	...	...	...	2	71	3 00
	40	Good Hope	Panola		H. W. Middleton,* J. N. Acker, A. W. Middleton, E. A. Barry	H. W. Middleton	3	...	...	...	...	...	...	240	3 00
	41	Blackjack	"	Spring Port	J. J. Wooten, A. Turner, W. T. Oldham	J. B. Barry	1	4	17	...	...	...	.	21	2 00
		*Absentees				Totals		186	136	12	153	40	26	3096	$137 70

NOTE—Yockana Church was dismissed at her request, to join Yalobusha Association; paid $3 for minutes, making total Associational Fund $140 70. Good Hope Church, of Coahoma county, supposed to be dissolved. The letter from Hernando Church did not report its regular days of meeting. The letters from Singleton's Springs and Good Hope Churches did not report their postoffices.

MINISTERS OF COLD WATER BAPTIST ASSOCIATION.

ORDAINED.

James Dennis	
J. W. Lipsey	Hernando.
T. P. Manning	"
Jobe Harral	"
William Wooten	"
E. D. Miller	Chulahoma.
C. B. Young	Holly Springs.
E. W. Henderson	Sardis.
J. H. Amaker	"
M. H. Renfroe	"
J. L. Brown	Arkabutla.
H. J. Smith	"
R. S. Hurt	Senatobia.
J. M. Rogers	"
John Richardson,	Olive Branch.
N. L. Wilson	Cockrum.
R. G. Hewlet	Byhalia.
R. H. Whitehead	Oxford.
T. R. Williams	"
J. L. Cross	"
J. W. Stein	Colliersville.
W. M. Gordon	"
J. B. Barry	Looxahoma.
H. W. Middleton	Batesville.
J. N. Acker	

LICENTIATES.

M. J. Vaiden	
J. N. White	Halifax.
J. D. Nichols	Hernando.
Dr. E. M. Parks	"
J. W. Echols	Cold Water Depot.
Carter White	Senatobia.
J. H. Collins	Cockrum.

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MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

Cold Water Baptist Association

HELD WITH THE

Senatobia Church, Fourth District, DeSoto Co., Miss,

OCTOBER 15, 16, 17, AND 18, 1869.

OFFICERS:
ELDER JAMES DENNIS, MODERATOR.
W. OVID MABRY, CLERK.

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1869.

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